yaos after the principal river in their country. Some say the word Apayao was originated in their fierce battle cry *"Ma-ap-ay-ao."* During this call the hand is clapped rapidly over the mouth so that the cry sounds much like the American Indian war-whoop. This cry is also used at a feast: when a new visitor comes, when the basi is brought in, and when a pig is killed.

I will endeavor to describe, from personal observation of its still numerous cultural remains, something of the life of the Apayaos as it no doubt existed little changed during the long centuries during which their folktales were formed.

The life of these people has much to do with the streams of the country along which most of them live. They do not live on the river flats, but on the mountain sides for safety. Many of their communities are named after the streams near which they are located. A considerable part of the food is obtained from the streams; and they are used for washing, bathing and swimming, as well as for scenery. Much of the transportation is on the streams, and the men are expert boatma nand raftsmen. During the heavy rainy season transportation on swollen rivers is perilous; but it is carried on somewhat. The result is that many a banca has over-turned in the roaring rapids; much valuable merchandidse still lies in the deep pools at the feet of those rapids; and many of family mourns the loss of a loved one. Therefore stories of the streams often occur in the legends of the people.

The people on each stream were isolated from each other for many centuries so that there has come to be quite a difference in their customs and dialects.